[16 cont.]
128 loanwords are cited, for Tibetan is the official language of
192 Lamaism, which occupies such a large place in the life of the
177 people. Here it should be mentioned that the old man desig-
[198] nated the expressions from Tibetan or Mongolic as "higher lan-
[186] guage" or "literary language," a value that he did not accord Chinese.

Finally a note with regard to the peculiar nature of this
114 work. It presents a popular religion, and that of a certain group.
[184] This means in the first place that not everything can be gen-
eralized for the Koko Nor region, not even for all the Tujen.
[179] Secondly, one will find no accounts about the dogma, the official rites, or the secret practices of monastic Lamaism and the higher Bon religion. The Tibetan and Mongolic writings give this information. Also, it was unnecessary to cite the basic literature on this subject, at least not to any considerable extent. To be sure, this is not infrequently done, but only when it seemed to be required for an understanding of the popular customs. In such cases it was preferable to start from linguistic considerations. On the other hand, a presentation of the popular religion as practiced is a help for knowledge of the official religion. The popular belief, with its various customs,
[177] casts new light on the multiformity of monastic Lamaism, which has adopted so many pre-Buddhistic traits from the conceptual realm of Central Asia.

6. The Transcription of the Tujen Language

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The transcription of the Tujen words and the Tibetan-Mongolic loanwords is based on the orthography of the DMF. For practical reasons, however, the large letters were replaced by small ones and the diacritical marks simplified. The following table presents first the orthography used here (S), under it the one used by P. A. Mostaert in the DMF (M), and under that the phonetic values of the Anthropos alphabet (A).

4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

part, based on religion and exercised in religious matters.

In the same way, the chiefs of the villages and the elders not only determine taxes, impose corvées and settle troubles, but preside over and perform religious rites without representatives of religions, on the top of the Obo mountain, or the sacred hill of the village, in time of calamities, on top of the highest mountain of the village, in behalf of all the villagers. They are the priests of the clan, promoting at the clan meeting, during the mediation of troubles, the principles of justice and respect for elders. They defend the traditions and customs of the clan of which the religious rites are a part, and urge their performance. To sum up, of the routine events and observances of village life, eight-tenths are religious.

The religious world to which the Monguors are accustomed is compulsory, and entirely different from that of the Chinese. It makes them feel that they are not Chinese, that the meaning of their lives is not the same as that of the Chinese and therefore that they are tightly bound to the community of their clan. The performance of religious rites over the span of a whole year constitutes a part of their traditions and customs. It helps tremendously in holding them close together, and prevents their absorption into the Chinese nation.

This fact is so striking that Monguors who, on account of political events, have become separated from their original communities, or who publicly have recanted their origin, still know perfectly well that they are Monguors. They always continue to indulge in some religious practices specific to the Monguors. Religion causes them to recall their origin.

XVI. CONCLUSION

The study of the diffusion of Lamaism among the Monguors sheds some light on the policy adopted by the emperors toward Lamaism.

POLICY OF CHINA TOWARD LAMAISM

It is common knowledge that the emperors promoted Lamaism. This policy has very often been explained as having been a device to debilitate the Mongol and Tibetan tribes, by encouraging enrollment in the monasteries of the largest possible number of the young, most turbulent elements of the tribes. Withdrawing the young from their tumultuous environment weakened the power of the tribes, who were always ready and poised to make inroads and work havoc in the marches on China. The entire history of the marches of China is replete with such tragic events. Alternatively, it has been suggested that this policy was founded on the hope that the barbarians would become peaceful and quiescent through contact with Lamaism.

The truth is that the Chinese were too conversant with their own history and too mindful of the harm